



Transforming Planetary Consciousness
The Spiritual Work of the United Nations and the Liberation of Humanity

Opening Address, Wesak/Taurus Solar Festival

Wednesday, 6 May 2020; Noon - 1:00 p.m.

Dear Friends, Good Afternoon and welcome to this year's Wesak Festival in the important and illuminating sign of Taurus. We are gathering once again in the midst of a global crisis, a confusing, chaotic and challenging time—a time of disruption in the daily life for many throughout our world, a disruption that has brought grief and financial difficulties to many, and enormous changes to the daily lives of most of us.

Esoteric students have understood, and increasingly, men and women of goodwill also recognize that this current planetary crisis not only, *can be*, but, *must be* used as an opportunity for the transformation of planetary consciousness. In the words of several presenters in the recent global Streamathon, [A Call to Unite](#), it is a time to *reset* and it is a time to create “a portal to a different future.” And, in the words of many at the United Nations, this is a time for global solidarity, unity and hope as we work to “emerge from this crisis by building a better world for all.”

The now poignantly popularized quote from the acclaimed poet, Rainer Maria Rilke speaks to each of us: “let us not squander the hour of our pain.”

May we all strive with the greatest spiritual tension of which we are capable, not only today, but throughout this holy high spiritual time of the year, to invoke and evoke the needed beneficent energies so that, in cooperation with all other esoteric groups throughout the world, we can unitedly create those needed thoughtforms of healing and renewal for humanity and all life on our planet.

As we know, [Joy is a special wisdom](#) and in the midst of much planetary suffering, we are taking this lighted opportunity to celebrate the second major Spiritual Festival of Wesak, the Festival of the Buddha or the Festival of Illumination – the high point, the pinnacle of the spiritual year, to be followed next month by the Festival of the Christ, also known by many other names, including, most fittingly, the Festival of Unification.

Each of these Three Spiritual Festivals of Spring transmits its own unique energies and forces, all contributing cumulatively to a crescendo of revelation that will see humanity moving out of the darkness of the past into the Light of a creative new way of loving understanding and cooperation.

*Opening Address presented by Ida Urso, Ph. D., for the 2020 Wesak/Taurus/Solar Festival Webinar Meditation Meeting, sponsored by the Aquarian Age Community. The books cited in parentheses are copyrighted, published and available from the Lucis Trust at www.lucistrust.org and from the Agni Yoga Society at <http://www.agniyoga.org/index.php>

As was said last month, these Festivals in the zodiacal signs of Aries, Taurus and Gemini, each represent a basic divine purpose and the unique annual approach of the individual to God and of God to man – a relationship between the microcosm and the macrocosm, between God Imminent and God Transcendent.

They establish the “divine aspects” reflecting the underlying trinity of Will and Purpose, Love and Wisdom, and Light and Intelligent activity – a synthetic process that will be better understood with time. Our work today in Taurus will aid humanity in the process of achieving lighted understanding.

In the U.S. Eastern Time Zone, the actual time of this Wesak Festival occurs tomorrow morning, May 7th at 6:45 a.m. Thus, in the five day cycle that makes up our observance of these monthly Festivals, we are meeting on the second and last day of Preparation – a day dedicated to upward striving as we hold the intention to become custodians of as much of the inflowing force as we are capable of holding on behalf of humanity.

Let us then briefly contemplate the one basic school within Shamballa, under the watchful eye of the One Initiator and let us identify, as best we can, with the Purpose that seeks to “guide the little wills of men,” affirming and intensifying our intention to act as a living, vital bridge, bringing humanity ever-closer to the ideas and energies held in trust within the Council Chamber of Shamballa and this month radiated into our planet by the Lord Buddha and the Great Brotherhood, the Hierarchy of Love-Wisdom.

After this opening address, we’ll move to the focus of our meeting, which is group meditation. Following this, you’ll have the opportunity to voice any thoughts and ideas you might like to share.

Dear Friends, the Agni Yoga wisdom teaches that “In the Universe, all things are but a reflection of the Divine, and in each spark of light, the Divine Energy is at play,” offering then the affirmation for each of us, “Light unto all of you!” (*Leaves of Morya’s Garden I*, 92)

The image on your screen is a depiction of that “Divine Energy at play.” It is entitled, The Hyades Star Cluster and it comes to us courtesy of NASA’s Astronomy Picture of the Day. It is the closest cluster of stars to our Sun, bright enough to have been noticed thousands of years ago, although NASA tells us that it is not as bright as the nearby Pleiades, also visible in this photo.

The reason this photo is on your screen is because it brightly and clearly displays the star, Aldebaran, the yellow and brightest star in this field, which is 65 light-years away. Aldebaran, as some of you may know, is the sacred and single eye of the bull toward the constellation of Taurus, referred to in *Esoteric Astrology* as the “Mother of Illumination.”

It is the “eye of the Bull” to which the Christ referred when He, as all the Sons of God, Who have understood the true significance of the Fixed Cross, have said, “I am the Light of the world,” adding, “if thine eye be single, thy whole body shall be full of light.” (*Esoteric Astrology*, p. 565)

In Taurus, darkness gives place to light and illumination when the eye of the Bull is opened. This eye, of course, is the spiritual third eye, or the “single eye” of the New Testament, which takes the place of the two eyes of the personal self. That is, the attention of the individual becomes one-pointedly focussed upon spiritual attainment and at this point, he and she begins to tread the Path of Discipleship. (*Ibid.*, p. 143)

This single eye is the eye of revelation – the underlying goal of the entire evolutionary process. “The onward rush of the Bull of God,” as it is esoterically called, reveals steadily and without cessation the stupendous and sublime plan of Deity. However, it is only at the third initiation, when all glamour and illusion are finally dissipated that “the light which shines through the eye of the Bull will be unimpeded,” and darkness will be overcome. (ibid., p. 383)

With these thoughts in mind, can we now move forward in our work as we together sound the noon-time recollection?

“We know oh Lord of Life and Love about the need. Touch our hearts anew with love that we too may love and give.” **[PAUSE]**

The keynotes of this sign are clear in their implications. One reflects the note of the form aspect, which says, "Let struggle be undismayed." This, as the form takes, grasps and courageously goes after that which is desired.

The Word of the Soul, the esoteric keynote of this sign affirms: "I see and when the Eye is opened, all is illumined." When the eye of the cosmic Bull of God is open, light pours radiantly forth upon humanity. The eye of vision of the individual then likewise opens in response to this cosmic light. In time, victory is inevitable. The Great Architect of the Universe who fashions all things will unfailingly subdue and re-orient humanity – from the unreal to the real.

And here, dear friends, we have the esoteric background for the stupendous victory of Siddhartha Gautama who became the Lord Buddha, the Enlightened One, paving the way for the rest of humanity and reminding us yearly at this Wesak Festival of the continued service of this Lord of Light as He cooperatively works with the Christ, the Lord of Love, to help humanity move forward into greater Light and a broadened consciousness, able then to recognize the beneficent interdependence of spiritual realities and the world of human affairs.

As the Wesak legend describes it, just a few minutes before the exact time of the full moon, in the far distance, a tiny speck can be seen in the sky. It comes nearer and nearer, and grows in clarity until the form of the Buddha can be seen, seated in the cross-legged Buddha position, clad in His saffron-colored robe, bathed in light and colour, and with His hand extended in blessing. When He arrives at a specific point within the Himalayan valley, a great mantram, used only once a year, at this Festival, is intoned by the Christ.

This Invocation sets up a great vibration or thought current which is of such power that it reaches up from the group of aspirants, disciples or initiates who employ it, to the Lord of the World Himself. It marks the supreme moment of intensive spiritual effort throughout the entire year, and the spiritual vitalization of humanity and the spiritual effects last throughout the succeeding months.

The effect of this Invocation is universal or cosmic, and serves to link humanity with that cosmic centre of spiritual force from which all created beings have come. The blessing is poured forth, and the Christ - as the Representative of humanity - receives it in trust, for distribution. Thus, so the legend runs, the Buddha returns once a year to bless the world, transmitting through the Christ renewed spiritual life. Slowly then, the Buddha recedes into the distance, until again only a faint speck can be seen in the sky, and this eventually disappears.

The whole ceremonial blessing takes just eight minutes. The Buddha's annual sacrifice for humanity (for He comes back only at great cost) is over, and He returns again to that high place from where He works. Year after year He comes back to give His blessing and year after year the same ceremony takes place. Year after year He and His Beloved Brother, the Christ, work in the closest cooperation for the spiritual benefit and uplift of humanity.

In these two great Sons of God two aspects of divine life are focussed and They act together as Custodians of the highest type of spiritual force to which our humanity can respond. Through the Buddha, the wisdom of God is poured forth. Through the Christ, the love of God is manifested to humanity; and, it is this wisdom and this love which pour forth upon humanity at each full moon of Taurus. (Excerpted from *The Wesak Festival; A Technique of Spiritual Contact*)

May it not be possible, asks the Tibetan Master, that through the ascent of humanity's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory? (*The Externalisation of the Hierarchy*, p. 225)

As if in a reverberating echo, the Agni Yoga wisdom affirms:

We are dissipating superstition, ignorance and fear. We are forging courage, will and knowledge. Every striving toward enlightenment is welcome. (Introduction, *New Era Community*) And,

In the second volume of the book *Infinity*, this same wisdom indicates, "When humanity fills the space with its quests, space responds by sending the higher energies."

Taurus, dear friends, is called "the sign of the major life incentive" because Taurus is the symbol of desire in all its phases. Whether the subjective wo/man is impelled by desire, or the disciple is driven forth upon the path of return by the urge of aspiration, or whether the initiate is controlled by the will to cooperate with the Plan, he and she is, nevertheless, being responsive to the most powerful manifestation of a little known and understood aspect of divinity, to which we give, according to *Esoteric Astrology*, the inadequate name of the Will of God.

Will, power, desire, aspiration, ambition, motive, purpose, impulse, incentive, plan — all these are concepts which attempt to express one of the major underlying attributes and fundamental causes of manifestation, of the evolutionary processes and of the will-to-be or the will-to-live. The great triplicity of desire, aspiration and direction/will, are three ways of attempting to describe the progress and bias of the personality, the soul, and the channel for spirit or life. All three point inadequately to the cause of the threefold expression which underlies all events, all progress and all happenings in time and space.

It was the Buddha who clarified this process for humanity, teaching about the nature of desire and its results, with its unhappy effects, which desire produces when persistent and unenlightened. And thus, after much experimentation and striving, he formulated the Four Noble Truths, which exposed the causes of human suffering and pointed to the cure. Cease to identify yourselves with material things or with your desires, he taught; gain a proper sense of value; cease regarding possessions and earthly existence as of major importance; follow the Noble Eightfold Path which is the Path of right relations to God, and right relations to your fellow human beings — and thus be happy.

Following and building upon that work, the Christ taught the transmutation of desire by the effort of the human will, hitherto expressed through desire conforming itself to the will of God - this without

understanding but in conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Today, the Shamballa force of will and power is beginning to pour into the world and humanity is seeking another interpretation of God's will, which no longer involves the hitherto blind acquiescence, but which produces an understanding cooperation with the divine Plan and an enlightened fusion of the individual will with the great divine will – for the greater good of the whole.

Thus, we have today the emphasis upon and the gradual increase of the will-to-good along with the demand, so universally voiced that human conditions may be more truly enlightened, more acutely polarized for the benefit of the whole and more definitely subordinated to the innate divine urge for beauty, synthesis and for the free expression of the hidden mystery to be found at the heart of all forms.

We see this in the work, for example, of the United Nations which serves as a relentless force for good; we see this in the response of many to today's global crisis, for example in the global streamathon earlier mentioned and many more such examples springing up everywhere.

Because humanity, the world disciple, is beginning to come under the influence of Taurus, there are many within the human family who are ready for the great reversal of the wheel and thus humanity is confronted with a choice: Will this Taurian influence, increased as it is by the incoming Shamballa forces, produce the floodlight of illumination of which Taurus is the custodian, or will it simply foment desire, increase selfishness and bring humanity to the "fiery heights of self-interest" instead of to the mountain of vision and initiation? Will the Bull of desire or the Bull of divine illumined expression succeed?

In the last analysis, we come back to the eternal dualities, leading as they ever do to the interplay of the polar opposites, to the cyclic ebb and flow of the inner life and the outer periphery of expression, and to that attraction and repulsion which leads to a steady shift of the attracting force to an ever higher consciousness. It is the secret of eventual synthesis, which is the final illumination, seen through the eye of Taurus. And, it is for this reason that this sign is regarded as being one of universal movement, of great and constant activity under the impulse of material desire or the urge of the divine will.

Esoteric Astrology reminds us that humanity possesses the creative ability to build and gradually to develop a better mechanism of reception which will enable the individual to finally be responsive to all impacts and to every type of divine energy. This capacity, inspired by The Great Architect of the Universe, he affirms, is indestructible.

In the book, *From Bethlehem to Calvary*, Alice Bailey emphasizes this fact, writing that there is innate in humanity, the sense of belonging elsewhere; that there is within each individual that which can enable him and her to bridge the gap between the kingdom in which s/he normally lives and the new kingdom on the horizon. The preparation for this kingdom, she writes, is the task of discipleship and constitutes the arduous discipline of the five-fold way of initiation. Reaching out towards a larger and fuller life is just as much a human characteristic as is the normal tendency of the individual to reach toward family life and social contacts and it is therefore just as capable of achievement as is that tendency. The seed of divine life is in each of us, but we ourselves have something to do about it, and the time has come for humanity as a whole to apply itself to the fostering of that seed. (pp. 275-277)

With these thoughts in mind, can we now take up our meditation?